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Los Angeles, CA

"Our Bold Response... NOW!"

## The Baptist Record

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SBC dissension continues  
over committee appointeesCompiled from  
Baptist Press reports

Pre-convention sniping between rival factions vying for influence in the operation of Southern Baptist organizations is escalating into a running battle that may focus on the presidency of the Southern Baptist Convention.

Dissatisfaction of presidential appointments by a group which calls it-

self moderate is growing. A little over a week ago, SBC President Bailey Smith announced his appointments to the SBC Committee on Committees which, in turn nominates members for the Committee on Boards to be elected by messengers to the annual meeting of the SBC, this June at Los Angeles.

Cecil Sherman, pastor of First Baptist Church, Asheville, N. C., and a leader in the "moderate" wing, said 17

persons from eight states met in First Baptist Church, Memphis to examine the appointments, discuss implications, and formulate a response.

"I have examined carefully the Committee on Committees report," Sherman said. "I am truly disappointed. It is apparent that a narrow, provincial interest has been served."

Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex., also criticized Smith's appointments, inferring that a number of appointees have degrees from independent seminaries and "para-church organizations."

Neither Chafin nor Sherman listed names of persons to whom they were referring. Earl Davis, pastor of the First Baptist Church, Memphis, host church for the meeting, said he expected a candidate to oppose Smith to arise spontaneously in the next few weeks. He mentioned Chafin as a possible candidate. Chafin told Baptist Press he would not allow his name to be placed in nomination, but said he would oppose Smith by voting for any opponent.

President Bailey Smith, pastor of First Southern Baptist Church of Del City, Okla., said he is "shocked" by the opposition. "I thought they would be calling me to congratulate me," he said.

He said he had four qualifications for

appointment. "I wanted people with a deep love for the Bible, a deep love for missions, a deep love for evangelism, and a deep love for the denomination."

"I wanted to find people who really love souls," he said, adding he "believes the Bible is the perfect word of God and 'I am sure I looked for men who believe that way.'"

He pointed out that he has not consulted with Paul Pressler or Paige Patterson or any of their representatives in making the appointments.

Pressler, a Houston appeals court judge, and Patterson, president of Criswell Center for Biblical Studies in Dallas, are identified as leaders in an effort to influence the presidency and its appointive powers in an effort to ensure trustees committed to biblical inerrancy are appointed as members and trustees of the 22 SBC organizations.

Men on both sides of the power struggle, Pressler and Cecil Sherman, have called both public and private meetings in a number of states to rally support for their causes.

The group, in their Memphis meeting, also took aim at the work of the Committee on Boards, which will recommend 138 new trustees and 91 reappointed for convention action.

This Committee on Boards was elected at last year's SBC meeting (Continued on page 3)



"Tell them" (Tim Nicholas photo)

Jane Robertson, student at Mississippi State, and BSU summer missionary to Japan, belts out the song "Tell Them" in a moving commissioning service for 51 summer missionaries. This took place at Gulfshore during the BSU's Leadership Training Conference. More pictures on page 2.

## At Kosciusko

Central Hills dedication  
held in new building

The wooded hills of Central Hills Baptist Retreat have been the training grounds for centuries as men have helped boys "in skills for living in their age," Brooks Wester told a standing room only crowd Saturday at dedication services for the retreat.

Wester, pastor of First Baptist Church, Hattiesburg, and president of the Mississippi Baptist Convention, delivered the dedication address.

James F. Yates, pastor of First Baptist Church, Yazoo City, and president of the Mississippi Baptist Convention Board, presided at the service held in the dining hall of the newly completed camp center building.

Wester began his remarks by pointing out that Indian fathers centuries ago had trained their sons to prepare to face life and to hunt for their food for their sustenance. He said, "It is most appropriate that this land is set aside for the purpose of learning to live."

"There will be many who will meet the Lord here, many who will have their faith strengthened, and many who will be called into His service," Wester declared.

During the service Paul Harrell, director of the Brotherhood Department for the Mississippi Baptist Convention Board, the department under which the facility operates, told of the interim period between the destruction of a boys' camp at Kittiwake on the coast until the beginning of the use of Central Hills. E. L. Howell, former Brotherhood director who has retired, was to have discussed the selection of the site and the planning for its use, but he was unable to attend. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, filled in for him.

Levon Moore, director of missions for Attala Association and former chairman of the Central Hills Development Committee, described the beginning of construction. R. F. Robinson, a retired layman of Fulton and current chairman of the Committee, spoke of the completion of Phase I. Dan West, manager of the retreat, de-

scribed the operation of the retreat and its ministry.

Chester Vaughn, program director for the Mississippi Baptist Convention Board, presented plaques to members and former members of the development committee. Those present to re-

(Continued on page 2)

Drunk drivers  
face stiffer  
state laws

A bill extensively revising state drunk driving laws and strengthening penalty provisions for repeat offenders has been signed into law by Governor William Winter.

According to Senator Ed Ellington, a central figure in passage of the legislation, changes in the bill "improve the overall practical effect" of drunk driving laws. The statutory provision calling for a one-year revocation of the driver's license on a first offense has been dropped, he said. "Instead, drivers will be required to attend a driver improvement course once each week for four weeks."

Ellington said as a practical matter few people can afford to be without a driver's license for a year because they will lose their jobs.

"So, many drunk drivers hire lawyers to tie their cases up in court, or just continue driving," he said.

However, if a drunk driver does not attend the school, his license is revoked and he may be fined up to \$200. A second offense within two years can result in a fine of \$250 to \$1,000 and a term of 10 days to one year in jail. A third offense within four years calls for a fine of \$500 to \$1,000, 30 days to one year in jail, and a two-year license revocation.

Ellington said that in addition to imposing stiffer penalties, the new bill lowers driving while intoxicated breath test determinations from .15 percent alcohol content to .10 percent.

\$30,000 authorized  
to complete Phase One

The Mississippi Baptist Convention Board, meeting at Central Hills Baptist Retreat on the day of the dedication of that camp ground, authorized the expenditure of \$30,000 to wrap up the construction of Phase One of the and boy facility and confirmed the election of two Convention Board staff members.

The board also witnessed the granting of a plaque to Rusty Griffin, consultant in the Brotherhood Department, for his "meritorious service" as a part of the disaster relief team that took the Mississippi Baptist disaster relief van to Texas following Hurricane Allen.

On the recommendation of the Central Hills Baptist Retreat Development Committee and the Convention Board Executive Committee, the Convention Board authorized the \$30,000 figure to take care of seven items to wind up Phase One. The Development Committee pointed up the need for a paved service drive from the main road to the loading dock in the camp center building, \$2,560; landscaping needs, \$8,800; door markings, \$672; dedication plaque, \$575; piano, \$2,000; concrete walkways, \$1,680; a wood chipper, \$3,650; and contingency, \$10,000. These figures total \$30,000 and are to be added to a previously authorized \$100,000 for the facility to make the total cost in additions to the land, \$913,000.

The money is to come from the Convention Board fund balance. The \$10,000 for contingency will not be unless the situation arises that it is needed. The wood chipper will be used to make wood chips out of limbs up to six-inches in diameter to be used to retard erosion.

Nigerian hospitals  
may have to be closed

By Susan Cahen  
RICHMOND, Va. (BP) — Problems at Baptist hospitals in Eku and Ogbomoso, Nigeria, must be solved if Southern Baptist missionaries are going to continue work there, according to a hospital evaluation team report.

Medical missionary forces assigned to the two hospitals could be combined or ultimately withdrawn if operating changes are not made at the hospitals, the report said. The team cited problems in funding, administration and supplying equipment, drugs and personnel.

The Southern Baptist Foreign Mission Board's committee on west Africa recently approved the report, which came from a survey last fall of three west African hospitals. John E. Mills,

will submit the team's recommendation to Nigerian Baptist Convention leaders this month.

The Nigerian convention now oper-

The Executive Committee elected Guy Henderson, consultant in the Stewardship and Cooperative Program Promotion Department, as the director-elect of the Evangelism Department to replace Roy Collum, who will retire August 31. He will move to the Evangelism Department on July 1 to spend two months there before Collum retires.

Keith Cating was named as the new Baptist Student Union director at the University of Mississippi. He replaces Ron Boswell, who resigned.

The Convention Board confirmed both of these elections.

The Convention Board also asked its president to appoint an audit committee before they are placed in the Book of Reports and to work with the auditing firm, at this time Peat, Marwick, and Mitchell.

Wayne Gullett was named to the Convention Board to replace Glenn Byrd, who moved out of the state. Gullett will fill the position until the convention meets in November.

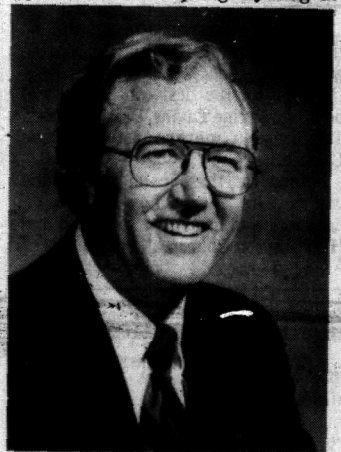
In previous action the Executive Committee granted a request for the purchase of a 1,000-gallon water supply trailer to be used in disaster relief. It will replenish the water supply carried on the disaster van and help in the local water supply. The trailer will be housed at Central Hills and will be used in the summer to help keep down dust. The money will come from the disaster relief account.

The committee also authorized the charge to fund balance of \$15,728 for the recent task force trip to Argentina, Paraguay, and Uruguay for Brooks Wester, president of the Mississippi Baptist Convention; James Yates, president of the Mississippi Baptist Convention Board; Marjean Patterson, executive secretary of the Wo-

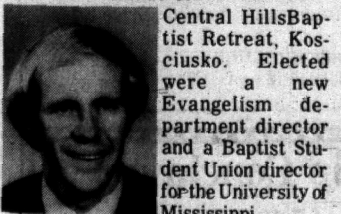
(Continued on page 2)

Board names evangelism,  
Ole Miss BSU directors

The Mississippi Baptist Convention Board elected two staffers Saturday April 25 at their spring meeting at



Henderson



Cating

Guy Henderson, for nearly three years a consultant in the department of Stewardship and Cooperative Program Promotion was elected to replace retiring Roy Collum, director of the Evangelism de-

partment of the Convention Board. Henderson's task has been to promote the Cooperative Program, Southern Baptists' unified budget plan.

Keith Cating, a tax accountant who recently completed his master of divinity degree from Southwestern Seminary, was elected to replace Ron Boswell who resigned from directing BSU activities at Ole Miss.

Henderson will begin work in July working with Collum who will retire at the end of August.

A 20-year veteran of the Foreign Mission Board, Henderson and his wife Lois were appointed in 1958 as field evangelists in South Korea where they worked with 40 churches in two provinces and three islands. In 1963, they opened the first evangelistic center for Korean servicemen in the city of Taegu.

The Hendersons transferred in 1971 to the Philippines where he became pastor of International Baptist Church in Manila.

A graduate of Mississippi College he earned the master of theology degree from New Orleans Seminary.

Student pastorates included Cash Church, Scott County; Fellowship Church, Scott County; and Society Hill Church, Jeff Davis County.

He was pastor of Emmanuel Baptist Church, Biloxi, 1954-58.

Henderson wrote "Passport to Missions" for Broadman Press and two books for Filipino pastors.

The Hendersons have four children, two of whom are married, one is a student.

(Continued on page 2)



Central Hills manager Dan West accepts a camp bell from Mrs. Reese McCullough from Friendship Baptist Church, McComb, during dedication services at the boys' camp.

# SBC: Los Angeles

(Continued from page 1)

## Wednesday Morning, June 10, 1981

- 9:00 Music for Inspiration—Mariachi Group, Templo Bautista, Fresno, CA
- 9:30 Congregational Singing—Bill Sky-Eagle, Dallas, TX, director
- Scripture—Dewey Presley, Dallas, TX
- Prayer—Claude Kirkpatrick, Baton Rouge, LA
- 9:45 Committee on Committees Report
- 9:50 Committee on Boards Report
- 9:55 Miscellaneous Business
- 10:15 Brotherhood Commission Report—James H. Smith, Memphis, TN
- 10:25 Baptist World Alliance Report—Gerhard Claas, Washington, DC
- 10:35 Education Commission Report—Arthur L. Walker Jr., Nashville, TN
- 10:45 Southern Baptist Commission on the American Baptist Seminary Report
- Arthur L. Walker Jr., Nashville, TN
- 10:50 Congregational Singing—Bill Sky-Eagle, Dallas, TX, director
- 10:55 Music—Derryl Homberg, Fort Walton Beach, FL
- 11:00 Convention Sermon—James L. Monroe, Fort Walton Beach, FL
- 11:30 Business
- Committee on Resolutions (First Report)
- Miscellaneous Business
- 12:30 Benediction—Mrs. Glen (Mary) McClain, Midwest City, OK

## NO SESSION WEDNESDAY AFTERNOON

## Wednesday Evening, June 10, 1981

- 7:00 Music for Inspiration—Golden Gate Baptist Theological Seminary Choir and Max Lyall, Pianist
- 7:25 Congregational Singing—William J. Reynolds, Fort Worth, TX, director
- Scripture—Mrs. Augustin (Grace) Salazar, Fresno, CA
- Prayer—Mrs. R. F. (Barbara) Nesmith, Rhinebeck, NY
- 7:40 Presentation of Past SBC Presidents
- 8:00 SBC Seminaries Report—Randall Lolley, Wake Forest, NC
- 8:40 Congregational Singing—William J. Reynolds, Fort Worth, TX, director
- 8:45 Music—Golden Gate Baptist Theological Seminary Choirs
- 8:50 Home Mission Board Report—William G. Tanner, Atlanta, GA
- 9:40 Benediction—Thomas W. Watson, Perrine, FL
- Adjourn

## Thursday Morning, June 11, 1981

- 9:00 Music for Inspiration—Combined Chinese Choirs, Los Angeles, CA
- 9:30 Congregational Singing—Mrs. Jean Ferrell, San Diego, CA
- Scripture—Mrs. Eugene (Reba) Hall, Shawnee, OK
- Prayer—Lonnie E. Quillen Jr., Roanoke, VA
- 9:45 Southern Baptist Foundation Report—Hollis E. Johnson III, Nashville, TN
- 9:55 Historical Commission Report—Lynn E. May Jr., Nashville, TN
- 10:05 Baptist Joint Committee on Public Affairs Report—James M. Dunn, Washington, DC
- 10:15 Join the Bold Mission Thrust—Jess Moody, Van Nuys, CA
- 10:30 Christian Life Commission Report—Foy D. Valentine, Nashville, TN
- 10:40 Stewardship Commission Report—A. R. Fagan, Nashville, TN
- 10:50 Congregational Singing—Sheldon Russell, San Jose, CA
- 10:55 Business
- Committee on Resolutions (Final Report)
- Miscellaneous Business
- 12:30 Benediction—Stanley D. Unruh, Las Vegas, NV
- Adjourn

## Thursday Afternoon, June 11, 1981

- 2:00 Music for Inspiration—California Baptist College Choir, Curtis Cheek, Riverside, CA, director
- 2:30 Congregational Singing—David W. Music, Riverside, CA, director
- Scripture—Mrs. Gilmer (Bernice) Cross, Lexington, NC
- Prayer—G. Nelson Duke, Jefferson City, MO
- 2:45 Music—Henrietta Davis, San Francisco, CA
- 2:50 Speaker—Ronald Reagan, President of the United States (invited but not confirmed)
- 3:20 Congregational Singing—David W. Music, Riverside, CA, director
- 3:25 Business
- Committee on Baptist State Newspapers
- Denominational Calendar Committee
- Miscellaneous Business
- 4:30 Benediction—Allen Bailey, Charlotte, NC
- Adjourn

## Evening, June 11, 1981

- 7:00 Music for Inspiration—Youth Choir, St. Stephen's Baptist Church, La Puente, CA
- 7:25 Congregational Singing—William J. Reynolds, Fort Worth, TX
- Scripture—Earl Davis, Memphis, TN
- Prayer—Bill Elliff, Norman, OK
- 7:45 Music—The Gaithers
- 8:00 Sermon—Perry Sanders, Lafayette, LA
- 8:30 Music—The Gaithers
- 9:15 Benediction—Don Harms, Rapid City, SD
- Adjourn

### Convention Officers

Bailey E. Smith, SBC president; pastor, First Southern Baptist Church, Del City, OK

Jack R. Taylor, SBC first vice president; evangelist, Fort Worth, TX

C. Wade Freeman, SBC second vice president; retired, Dallas, TX

Martin Bradley, SBC recording secretary; manager, research services department, Baptist Sunday School Board, Nashville, TN

Lee Porter, SBC registration secretary; design editor, Sunday School department, Baptist Sunday School Board, Nashville, TN

Harold C. Bennett, SBC treasurer; executive secretary-treasurer, SBC Executive Committee, Nashville, TN

Wilmer C. Fields, SBC press representative; assistant to the executive secretary and director of public relations, SBC Executive Committee, Nashville, TN

William J. Reynolds, SBC music director; guest professor of music, Southwestern Baptist Theological Seminary, Fort Worth, TX

# Nigerian hospitals

(Continued from page 1)

vention requires that stance to comply strictly with its mandate of separation of church and state, Mills says.

"The Foreign Mission Board is strongly recommending that the Nigerian Baptist Convention seek a change in status at both hospitals from charitable to private, non-profit institutions," says Mills. With that status, the government would allow the hospital to charge fees and Southern Baptists could help the institutions financially.

The board also has recommended that missionary staffing be contingent on tolerable working conditions, such as adequate supplies of water, electricity, equipment, drugs, personnel and maintenance.

Since the hospital began participation in the government's free medicine program, drug supplies have sometimes been limited; water and electrical services have been erratic; and money for equipment and maintenance, so far, nonexistent.

The acute personnel shortage which affects most Southern Baptist mission hospitals, coupled with the other problems, creates a difficult working situation for people on the field and makes recruiting new staff extremely difficult, says Mills. And, "We cannot afford to lose any of our limited medical missionary forces."

To help deal with the problems facing these hospitals, the Foreign Mission Board also is recommending that the Nigerian convention appoint separate boards to set policies and govern each hospital.

Boards of visitors should be appointed, the board suggests, to secure support in the local community. They should impress upon the local governments the need for the hospitals to obtain water and electricity on a priority basis. And, they should urge those governments to give immediate attention to securing funds for the hospitals' other needs, the board says.

Mills expects a tough job when he presents the board's recommendation to Nigerian Baptist leaders because "There is a unique problem for us as Southern Baptists in that we cannot accept help from a government and still put Southern Baptist resources into institutions."

"This is totally incomprehensible to the Nigeria people. We are about the only mission group that holds so closely to the ideal of separation of church and state."

The hospital evaluation team report also recommends a stepped-up recruitment effort in the United States to augment medical missionary forces around the world who are struggling to keep work going.



Allen Hill, missionary to the Philippines, offers information to parents of student summer missionaries during parent orientation at Gulfshore. Said Hill, "God is going to be dealing with your sons and daughters. They will return more mature in their relationship to God and in their understanding of missions." He said missionaries look forward to having summer missionaries work with them. "They bring a lot of enthusiasm, excitement and their talents," said Hill.



The Blue Mountain College mime team was among platform guests during leadership training for BSU members.

## Rowe will be Zimbabwe worker

Terry Rowe, a nursing student at Hinds Junior College, has been appointed a Baptist Student Union summer missionary for a 10-week term of service in nursing at the Baptist Hospital in Sanyati, Zimbabwe.

The daughter of Mr. and Mrs. Leonard F. Rowe of Jackson, was a BSU summer missionary to Indiana in 1980. She is one of 51 Mississippi college and university students appointed by the BSU to serve in the United States and in foreign countries.

## Dedication

(Continued from page 1)

ceive plaques were Moore; Robinson; West; Hayes Callicut, a Jackson attorney; Nat Bullock, representative of a fund raising firm; and R. Raymond Lloyd, pastor of First Baptist Church, Starkville.

M. F. Rayborn had been a member of the committee. He died of a heart attack during the early days of the development as he and other committee members were leaving the site in Kelly's automobile. A special presentation of a plaque was made to his widow and to his son, Tom Rayborn, pastor of First Baptist Church, Booneville.

The Men's Ensemble of First Baptist Church, Kosciusko, represented special music during the service.

A reception followed the dedication. Central Hills Baptist Retreat is a 360-acre facility near Kosciusko. The camp center building, which includes offices, guest bedrooms, canteen, sports equipment room, kitchen and dining room, has just been finished.

There are 200 bathhouses, a swimming pool, a 16-acre lake, an amphitheater, and a corral and barn where a string of horses are kept during camping season. Camping is done in tents raised on platforms.

## Board names

(Continued from page 1)

dent a Mississippi State University, and one lives at home.

Cating, 31, is a graduate of McNeese State University, Lake Charles and earned the master of divinity degree from Southwestern Seminary, Fort Worth, Texas, in December 1980.

He is a Certified Public Accountant and has worked as comptroller, auditor, and tax accountant for the past nine years.

## Evangelists set

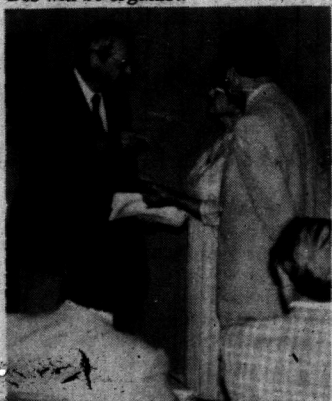
### L. A. meeting

The Conference of Southern Baptist Evangelists holds its annual meeting during the off-afternoon of the SBC in Los Angeles. The meeting takes place from 1-4 p.m., Wednesday afternoon, June 10, at the Church of the Open Door, 500 South Hope Street, Los Angeles.

Speakers for the conference include Clyde Chiles, president of the group; Jack Stanton, and Jack Taylor.

Music will be brought by a number of persons including the Cruse Family; Chuck Kennedy, R. L. and Beth Sigrest of Yazoo City, Miss.; Connie and Allison Ware, Price Harris, Ellen Roweton, Vernard Johnson, Pat Roper, Margaret Allen, and Ivy Jean and Billy Sky-Eagle.

Everybody will be pianist; John Bos will be organist.



Convention Board program director Chester Vaughn presents a plaque to Mrs. M. F. Rayborn and Tom Rayborn, widow and son of M. F. Rayborn, who served on the Central Hills Development Committee and who died on the site after a meeting during development.



The new officers of Mississippi Baptist Student Union are from left: Kathy Yarbrough, East Central Junior College, executive committee; Laura Fisher, Blue Mountain College, secretary; Andrew Fitts, Mississippi State University, vice president; Tim Glaze, Mississippi College, president; Lisa Watkins, University of Southern Mississippi, executive committee; Tim Thomas, Gulf Coast Junior College, student director advisor; and Carol Elliott, University of Mississippi, executive committee. Other officers not pictured are Wiley Reid, pastor of Brookhaven's Friendship Baptist Church, pastor advisor; and Cruse Melvin, professor of physics at Delta State University, faculty adviser.

# BSU LTC



Students participate in small group sharing during Leadership Training Conference at Gulfshore.

## William Carey College begins Sims Chair of Business Admin.

William Carey College's first endowed professorship will be called the J. D. Sims Chair of Business Administration. The announcement was made April 21, during the college's annual Honors Day Convocation.

The professorship, made possible by a recent \$100,000 gift from the First Mississippi Corporation, is named in honor of the man who for 27 years, until his death on April 15, served as business manager for the college.

It was also announced that, beginning July 1, Jerry King will occupy the J. D. Sims Chair. King is dean of the school of business at Carey.

As he paid special tribute to Mr. Sims, Carey President Ralph Noonkester characterized him as conservative, loyal, and a true friend. He was, said Noonkester, one of the chief pillars of William Carey College, a "pioneer unafraid of the wilderness."

"I thank God today for the indis-

pensable contribution of a conservative, capable business leader without whom we would not be here today," said Noonkester.

## Larrimore to lead

### S.S. week music

Tom Larrimore, music evangelist, will direct the music for the first and second Sunday School Leadership Conferences at Gulfshore Assembly, Pass Christian, July 27-August 1. Larrimore has served churches as minister of music and education in Louisiana, Texas, South Carolina, Indiana, and Mississippi.

Mrs. Irene Martin, Forest, will be the instrumentalist for the entire week.

Soloist for the first conference will be Mrs. Maxine Taylor, Brandon, Mrs. Taylor is a member of Sunshine Church.

Soloist for the second conference will be Mrs. Myrna Loy Hedgepeth, Jackson, and a member of Woodland Hills Baptist Church, Jackson.

## Mississippi Baptist Activities

- May 3 Senior Adult Day (CT Emphasis)
- 3-10 Christian Home Week (CAC Emphasis)
- 4 WMU Special Day
- 8 Youth Leadership Conclave; FBC, Starkville, 8:30-10 p.m. (SS)
- 9 State Youth Speakers' Tournament; Briarwood Drive BC, Jackson; 10 a.m. (CT)
- Selection Tournament; Youth Bible Drill Briarwood Drive BC, Jackson; 2 p.m. (CT)

## Youth Sunday School Leadership Conclave

May 8 First Baptist Church, Starkville 7-10 P.M.

### Leaders



Jim Blakeney  
FBC, Biloxi



Ron Kurtz  
FBC, Jackson



Deborah Lee  
Calvary, Tupelo



Paul Lee  
Calvary, Tupelo

### Project

Bible teaching lab for youth leaders.

### Description

Three hour workshop designed to provide youth Sunday School teachers Bible teaching skills in a laboratory setting enabling them to communicate more effectively with youth.

### Target audience

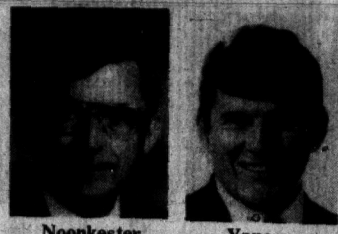
All youth Sunday School leaders, youth ministers, associational youth Sunday School leaders, and church staff workers.

### Sponsored by

Mississippi Baptist Sunday School Department  
Bryant M. Cummings, Director

# Blue Mountain will honor William Carey president

Blue Mountain College will honor the president of William Carey College May 3 with an honorary Doctor of Humane Letters degree.



Noonkester



Yancey

Blue Mountain will confer the degree on J. Ralph Noonkester during the Commencement program for the college which begins at 3 p.m. There are 66 candidates for degrees, from seven states and 15 Mississippi counties. A highlight of the afternoon session is the presentation of the Outstanding Faculty Member for 1981.

A baccalaureate service will begin at 11 that morning in the Modena Lowrey Berry Auditorium. Rex Yancey, pastor of First Baptist Church, Quitman, will deliver the sermon. He is a graduate of Blue Mountain College and New Orleans Seminary. His wife will receive her bachelor of science degree in education during the afternoon service.

According to Harold Fisher, Blue Mountain president, Noonkester is being honored on his 25th anniversary as Carey's president, in recognition of his accomplishments at William Carey College and of his contributions to the Mississippi Baptist higher educational system.

Noonkester will also deliver the address during commencement exercises in Lowrey Administration Building at 3 p.m.

Noonkester went to Carey College in 1952 as a religion professor and had risen to academic dean when the college's board of trustees elected him to succeed I. E. Rouse as president.

The progress made at Carey College during Noonkester's tenure is impressive. In the 1987 fall term, enrollment was 374. Last fall, 2,710 individuals registered for either credit or non-credit classes.

The college budget has soared from \$218,752.33 in 1957 to \$5,375,000.00 for 1980-81, and the trustees have approved a \$6 million budget for next year.

Also during the Noonkester administration, 15 major buildings have been added at the Hattiesburg campus, and Carey's academic program has expanded to include two satellite campuses as well.

Noonkester's accomplishments are not limited to the transformations at William Carey College. He has also been active in civic affairs and in state and regional educational affairs. He has served as president of the Mississippi Association of Colleges, the Mississippi Association of Private Colleges, the Southern Association of Baptist Colleges and Schools, the Hattiesburg chapter of Phi Delta Kappa, and the Hattiesburg Chamber of Commerce. He has also been chairman of the Board of Directors of the Mississippi Foundation of Independent Colleges.

Noonkester is a member of the

Board of Directors of First Mississippi National Bank and serves on the Mayor's Quality of Education Task Force, the Executive Board of Pine Burr Area Council — Boy Scouts of America, the Forrest County Industrial Development Board, and the Southern Baptist Convention's Education Commission.

## A giant birthday party to be held at Garaywa for exceptional persons

A birthday party for exceptional persons, their parents and teachers, sponsored by the Mississippi Baptist Church Training department, will be held at Camp Garaywa in Clinton. It will begin at 5 p.m., Friday, May 15, and conclude at 4 p.m. on Saturday, May 16.

The Morrison Heights Washboard Band will again be on the agenda for the event on Saturday. On Friday night Mrs. Polly Morrow and her "Young at Hearts" band, made up of senior adults of Van Winkle Church, Jackson, will entertain the group.

Mrs. Doris Monroe, consultant, ministry to exceptional persons, Baptist Sunday School Board, Nashville, will lead parents and teachers in a discussion of her new book, **REACHING AND TEACHING MENTALLY RETARDED PERSONS**.

To begin the festivities and to carry out the theme, "Happy Birthday To You," a large birthday cake, complete with candles, will be cut Friday night, with entertainment to follow. Saturday activities for the exceptionals will

## "Bold New Laity"

BIRMINGHAM, Ala. — Emphasis on lay involvement in missions will be the thrust of a conference held at Glorieta Baptist Conference Center, July 4-10.

Sponsored jointly by Woman's Missionary Union and the Brotherhood Commission of the Southern Baptist Convention, the theme of the conference will be "Bold New Laity." The conference will promote ways lay people can take part in carrying out the goals of Bold Mission Thrust. Southern Baptist plan to give every person an opportunity to hear the gospel by the year 2000.

## 'We loved Eddie; we will miss him'

By Marv Knox

ATLANTA (BP) — "We loved Eddie. We'll miss him very much," said Terry Moncrief.

Moncrief, a Southern Baptist home missionary and director of Clark Howell-Techwood Baptist Center in one of the black areas of Atlanta,

talked of Eddie, one of the latest victims in Atlanta's murderer and missing children case.

Duncan, at 21, was older than most of the 25 other victims, but he was mentally retarded, had a speech impediment and walked with a limp, disadvantages police believe made him as vulnerable as the younger victims of the murderer — or murderers — who have stalked the black community in Atlanta for 20 months.

"I've known Eddie for nine years — the whole time I've been at the center," said Moncrief. "He came here almost every day and felt very much a part of the family."

Duncan, who did not join any regular groups of children, was instead Moncrief's "shadow," helping run errands and doing odd jobs for the director.

"I sometimes thought he believed he was the director," Moncrief said. "He'd come by my office and use the telephone as if I wasn't in. Then he'd stroll through the building, checking out the rooms before the children came in."

Moncrief said he did not realize the significance of Duncan's procedure until after he died. "All that time, Eddie was doing what I did, mimicking me," he said. "That was his way of feeling accepted."

After he was "14 or 15, the school system didn't have anything for him," and Duncan depended on the center even more heavily. Moncrief helped him get speech therapy and took him across town for classes every week. He also set up vocational rehabilitation courses until Duncan refused to take a required physical.

Because of his relationship with the young man, Moncrief was able to minister to the family after Duncan's body was found on the banks of the Chattahoochee River. He visited with them the night the body was discovered. "We shared together, we cried together and we prayed together," Moncrief said.

The center director, at the request of Duncan's mother and grandparents, conducted the funeral services, telling friends and family to look beyond their grief to see that "God is just and sovereign."

Among Duncan's family and friends, Moncrief has "sensed the kind of togetherness that comes with a grief experience. It's amazing how many of them have talked about the Lord. Some mention their need for him, and others give witness to what he's done for them."

Nevertheless, the family is "still in the first stage of grief — the numbness God protects you with," Moncrief said.

As he has worked through his own grief, Moncrief has seen reason for hope. The tragedy among Atlanta's children has made other Christian groups interested in helping the inner city, ideally for the "long term," he said. The situation also has made people straighten priorities and place children ahead of pleasures.

But in spite of such positive spin-offs, the pain of Eddie Duncan's death still lingers over the Techwood Center. "His death made our personal sense of loss feel more real," Moncrief explained. "We loved Eddie. We'll miss him very much."

## SBC dissension continues

(Continued from page 1)

after nomination by persons appointed by former SBC President Adrian Rogers.

Bill Sherman, pastor of Woodmont Baptist Church, Memphis, and brother of Cecil Sherman, said the report of the Committee on Boards "indicates the convention has fallen into the hands of ultra-conservatives and fundamentalists, many of whom are not graduates of our schools, who write for newspapers critical of who we are, give lip service to being Southern Baptists and do not support our work."

He said the failure to reappoint 10 "mid-termers" — persons eligible for second terms on boards of trustees — raises concern.

He mentioned specifically the failure to reappoint James Auchmuty, pastor of Shades Crest Baptist Church, Birmingham, who supposedly received a letter questioning his belief in biblical inerrancy; the bumping of Bettye (Mrs. Grady) Cothen, wife of the president of the Baptist Sunday School Board, from the board of Golden Gate Seminary, and the dumping of Adon Taft, religion editor of the Miami Herald, from the Home Mission Board.

"I am confident there will be an effort to try to redress the wrong done these people who have been removed from our boards without cause," Bill Sherman said.

Since Smith made announcement of appointments to the 52-member Committee on Committees on April 15, he has replaced eight of them.

He said the new appointments were being made in order to avoid having the same person serve two years in a row.

According to the 1980 annual of the convention, Smith's initial appointments included six persons who served on the 1980 Committee on Committees, appointed by then-president Adrian Rogers.

They are C. Wade Freeman Jr., pastor of Capitol Hill Metropolitan Baptist

Church of Washington, D. C.; Ron Herrod, pastor of First Baptist Church, Kenner, La.; Tom Clayton, Jr., pastor of First Baptist Church, Hobbs, N.M.; San Coffey, pastor of First Baptist Church, Albuquerque, N.M.; John Hatch, pastor of First Baptist Church, Lakewood, Tacoma, Wash.; and Robert Harris, from Edmond, Okla., and a member of Bailey Smith's church.

One other person was named to both the 1980 and 1981 committees. Fred Wolfe resigned from the pastorate of First Baptist Church, Lubbock, Tex., and subsequently as the Texas representative on Rogers' committee. He, however, is Smith's choice as representative on the 1981 committee from Alabama, where he is pastor of Cottage Hills Baptist Church, Mobile.

Two other persons also were replaced. They are Bobbi (Mrs. Jimmy) Jackson, whose husband is pastor of Whitesburg Baptist Church, Huntsville, Ala.; and Jeanne (Mrs. Tom) Elliff, whose husband is pastor of Eastwood Baptist Church, Tulsa, Okla.

Bobbi Jackson's husband was on the 1980 Committee on Committees and has been recommended by the 1980-81 Committee on Boards as the Alabama representative on the SBC Executive Committee.

Mrs. Elliff is the wife of Smith's wife's brother. Smith said she told him "she would just as soon not have the responsibility of serving" since the Elliffs are candidates for appointment as missionaries of the Foreign Mission Board.

Dennis Homan, a layman from Highland Baptist Church, Florence, Ala., will replace Mrs. Jackson; Richard Cogson, pastor of First Baptist Church, Upper Marlboro, Md., will replace Freeman; Ronald Prince, pastor of First Baptist Church, Minden, La., will replace Herrod;

Bob Lacey, pastor of Northside Baptist Church, Hobbs, N.M., replaces Clayton; Roy Spannagel, pastor of

First Baptist Church, Farmington, N.M., replaces Coffey; and K. Milton Higgins, pastor of Richland Baptist Church, Richland, Wash., replaces Hatch.

The new Oklahoma representatives are Ted Coldiron, a layman from First Baptist Church, Enid, replacing Mrs. Elliff, and Hartwell Dunn, a layman from First Baptist Church, Oklahoma City, replacing Harris.

Smith said the repeats were pointed out in a letter by J. Howard Cobble, chairman of the SBC Executive Committee and pastor of First Baptist Church, Avondale Estates, Ga. Said Smith, "When somebody pointed out what could be considered unfair, I immediately sought to change it."

Since announcement of the Committee on Committees, one member, John Bisagno, pastor of First Baptist Church, Houston, Tex., has resigned from the committee. He has been replaced by John Morgan, pastor of Sagamore Baptist Church, Houston.

Also Mrs. Cothen has issued a statement noting that she will not support any challenge of the recommendation to replace her on the Golden Gate Seminary trustee board.

## New figures given for Lottie Moon

In the Lottie Moon figures furnished the Baptist Record and printed in last week's issue, an incorrect amount of offering was attributed to Cliff Temple Baptist Church, Adams County. The church was credited with \$1,604.51, actually it had given \$1,604.51.

Also, figures given the Baptist Record for Tate and Desoto Counties, now Northwest Association, were incorrect. New figures for churches in this association will be printed in next week's issue.

include making birthday cards, decorating cupcakes, playing games, and visiting with the puppets of Diana Chiles, puppet therapist for the Mississippi Baptist Medical Center.

The cost of the party will be \$13.50 for each person attending. Each excep-

tional person must have a parent, teacher or sponsor attending with him or her.

Reservation information is available from Evelyn George, Church Training Department, Baptist Building, Box 530, Jackson, Miss. 39205.

## Room space is going fast for Single Adult Retreat

The Single Adult Retreat, Gulfshore Baptist Assembly, May 22-24, is now accepting out-of-state registrations and room space is going fast. As of April 24, 191 have pre-registered.

Mississippi singles who are interested in attending should send in their registrations immediately to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571, with a check for \$15.00 for each registration, indicating the type of accommodations desired.

The retreat theme this year is "Celebrate Yesterday, Today and Tomorrow," featuring Charles and Ann Smith of Nashville. Ann Alexander Smith is the single adult consultant, Family Ministry department, Baptist Sunday School Board. Charles Smith is a personal, marriage, and family counselor in Nashville.

Among others featured on the program are Alan Stevens, a single from St. Louis, Mo., who is a Christian evangelist; and a single from St. Louis, Mo., who is a Christian evangelist.



Roberson



Freeze

Roberson, a single from Little Rock, Ark., who serves as business administrator for the Arkansas Digestive Disease Clinic; and Martha Hines, a music teacher and soloist of Spartanburg, S.C.

Mike Jeter, minister to college and singles, First Baptist Church, Jackson, Miss., will be the program coordinator, and Robert Lee will be the organist. He is a teacher at Jackson Prep and organist for Calvary Baptist Church, Jackson.

The program is sponsored by the Christian Action Commission, Mississippi Baptist Convention.

## Disaster relief unit helps after tornado

KIEFER, Okla. (BP) — The Oklahoma Baptist disaster relief unit fed more than 300 meals as workers, National Guardsmen and residents began the recovery process after an Easter tornado.

The unit — a 40-foot converted mov-

ing van — moved into Kiefer, a suburb of Tulsa, within hours after the tornado had ripped through the area, killing at least five persons and causing property damage in the millions of dollars.

For 11 hours, the unit fed residents and relief workers as recovery efforts began. The feeding was required, said Oklahoma officials, because natural gas was cut off to the area and the only restaurant in Kiefer was damaged by the storm.

The only thing worse than a quitter is the man who is afraid to begin.

## Broadmoor to offer "The Rut Remover"

Broadmoor Baptist Church, Jackson is holding an awareness conference for college students and singles, May 2. The one day program is called "The Rut Remover."

Sessions will be held on "Parent/Child Relationship," "Stress Management," "Credit Management," "Money Management Principles," "The Crisis of Divorce: Growth and Change," "Dating with Confidence," and "Building and Maintaining Relationships."

The program is free, offers child care, begins at 9 a.m., and runs through lunch which costs \$2.50.

Broadmoor church is at 787 E. Northside Drive at Manhattan Road. Phone is 362-2088.

## The Great Passion Play and the Ozarks: An Unbeatable Vacation Pair

The Great Passion Play, the Ozark Mountains and the 1876 Inn and Restaurant — an unforgettable experience. Relive the important religious message portrayed in the Great Passion Play, while enjoying the Ozark hospitality and gourmet dining of the 1876 Inn and Restaurant.

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## Mother's Day love offerings will aid Baptist Village in child care ministry

By Paul Nunnery, Executive Director The Baptist Children's Village

A number of years ago, Mississippi Baptist Convention allocated Christian Home Week to the Mississippi Baptist child care agency, as an annual period during which Christian child care, as a Baptist mission ministry, might be interpreted and publicized by the Village.

At the same time, the Convention suggested to cooperating Mississippi Baptist churches that Mother's Day, the concluding Sunday in Christian Home Week, be fixed by every such church as the date for a church-wide, designated, love offering, in support of the budgetary needs of The Children's Village. Christian Home Week for 1981 is the period beginning May 3, concluding on Monday's Day, Sunday, May 10.

The Baptist Children's Village is an official agency of Mississippi Baptist Convention, governed by a board of trustees elected at annual sessions of the Convention. A portion of the basic operating costs of the agency is

supplied through a Cooperative Program allocation.

The current Cooperative Program allocation amounts to approximately 18% of its minimum operating needs. Financial records at The Village indicate that more than 70% of the agency's minimum needs must be supplied through designated giving. Mother's Day represents the only time in the year when The Children's Village appeals to local churches, as structured groups, for cash support.

The Children's Village operates four group child care centers in Mississippi, in addition to its own system of voluntary foster homes, and a family counseling ministry.

The Village's facilities include Dickerson Place, near Brookhaven in Lincoln County; a group home in New Albany; Farrow Manor Campus, near Independence in Tate County; and the newly-designated India Nunnery Campus, near Jackson in Hinds County. More than 400 Mississippi boys and girls have been admitted to legal custody and received care and

training in each of the last several years.

The board of trustees and the administration continue to emphasize that expansion of Village facilities into other areas of the state does not represent an effort on the part of Village authority to merely grow in size, but rather to improve its ministry through supplying varying physical environments and campus programs.

Knowledgeable Village observers assert that numbers of young people who might otherwise have been lost to stable and productive Christian living, and even lost to society, in some instances, have been afforded new purpose, new direction and new meaning in and for their lives because The Children's Village now has the capacity to transfer some of these young people to a different Village installation and environment, when they fail to satisfactorily accept initial Village placement, instead of "giving up on them" and dismissing them from Village rolls.

Those who know The Children's Village, the needs of its wards and the

opportunities and problems of the agency best, agree that the three most critical concerns of the Mississippi Baptist child care agency in the 1980's include effective prayer support of Mississippi Baptists based upon a patient and intelligent understanding of the child to whom The Village is now called to minister; additional, Christian men and women, in good physical and mental health with stable emotions, who are willing to invest their lives in this ministry in order to serve as houseparents or cottage parents at one of the Village facilities; and a more generous and substantial line of financial support from the local churches to The Village.

Offering envelopes, letters of appeal and Village brochures have been mailed to the pastor and to the Sunday School superintendent of each Baptist church in Mississippi. Additional supplies may be obtained by writing to The Baptist Children's Village at Box 11308, Jackson, Miss. 39213, or by telephoning Village offices in Jackson at 922-2242.

## MUSIC TEXAS

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NOTE: If registration is received after June 8, 1981, single registration will be \$75.00, spouse \$55.00, student \$50.00, daily rate of about \$50.00

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ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
CHURCH \_\_\_\_\_ POSITION \_\_\_\_\_  
☐ Please send more information  
☐ Registrant (\$60.00) ☐ Spouse (\$40.00) ☐ Student (\$45.00) ☐ Day (\$25.00 per day)  
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☐ Charge My ☐ Master Card ☐ Visa Card No. \_\_\_\_\_ Exp. Date \_\_\_\_\_  
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Make checks payable to MUSIC TEXAS • P.O. Box 2130 • Irving, TX 75061

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

Careful attention . . .

## Not selfish interests or emotion at SBC

It's time for the annual selection of messengers to the Southern Baptist Convention based on a show of hands of those who are going.

By this time, of course, most hotel reservations are made and travel plans laid out. In most churches, however, where the people who are going are members, the messengers have not been officially selected.

In order to get all messenger credentials properly taken care of, the election of the messengers should be done no later than the May business meeting of the church.

While a constitutional amendment will be proposed by the Executive Committee of the SBC relating to the basis for the number of messengers a church may send, the old formula is still in use. It takes two years to accomplish a constitutional amendment, and this will be the first attempt for

this one. The limit for any church is 10 messengers.

Each church that is "in friendly cooperation" with the convention and that has been a bona fide contributor during the past year is eligible to have at least one messenger. Beyond that, a messenger is allowable for each \$250 paid to the work of the convention or for each 250 members.

Attending the Southern Baptist Convention is becoming more and more expensive, and there is no relief in sight. Airplane travel costs are soaring with the height of the planes, hotel and motel rates have sky-rocketed also, and meals are expensive. The time has come when only those can afford to go whose expenses are paid by some corporate body. Individuals find it almost impossible to justify such expense.

Somebody has to go, however, and if

it weren't for the expense accounts, the attendance would be slim indeed. That means that the attendance is made up largely of people in full-time religious work, either with a church or in a denominational position. It is a shame that such decisions as are necessary by convention sessions are made by crowds of mostly religious workers. The decisions must be made, however, and whoever is there must make them.

Our Baptist system revolves around conventions. We will not stand for decisions being made for us by executive boards or committees without some sort of check. And we must not ever come to the place where we will put up with a system that would tolerate decisions being made in such a fashion.

What to do? It is almost an impossible question to answer, and so far we have hardly dared ask it, much less

seek for an answer. In the meantime, we must go ahead and conduct our business with those who are there.

Let's be sure that our decisions are worthwhile and not based on selfish interests or emotion. Let's be sure the work that we set in motion at these convention sessions is such that will honor the Lord.

The tremendous expense of conventions makes such assurances mandatory, but the primary reason for being careful about what we do at conventions is the spiritual condition of the world. We go to conventions primarily to determine what we want to do about witnessing to a world that is getting more heavily populated with lost people every year that we meet.

This fact demands that we pay careful attention to what we do at our meetings.

LEST WE FORGET:  
"NO OTHER TIES MORE TENDER  
NO OTHER VOWS MORE SACRED"



MAY 3-10  
CHRISTIAN HOME WEEK

—Robert Shirley

Mother's Day . . .

## Help for state's largest family

As Mother's Day approaches, Mississippi Baptists are called on to remember the opportunity they have as parents for the largest family in the state — the children who are living on the various campuses of the Baptist Children's Village.

Christian Home Week is May 3 to 10, and this is climaxed by Mother's Day, which is always the second Sunday in May. Always, also the second Sunday in May is the time of the Mother's Day Offering for the Children's Village.

What better way of observing Mother's Day than to provide for the well-being of these children who are not privileged to live with their own mothers? What better way of climaxing Christian Home Week than to be a source of help for their group of dependent children?

Memorial gifts surely are in order and would be very appropriate. Those who have living mothers need to honor them and to remember these who are living without the influence of their mothers. Those whose mothers have

gone on surely could find no better way of honoring their memory.

It is a privilege indeed to have a part in the development of these children

who have been given over to us to furnish their provisions and who have no one but us to look to for their sustenance.

## A time for errors

Editorials that are written late at night after the day has been taken up in administrative affairs have the propensity for having errors. Such was the

case last week when the New Dawn Church of Montevideo was called the New Moon Church in one sentence. Our apologies to New Dawn Church.

Guest opinion . . .

## Set the record straight about Southern Baptist churches

By Albert McClellan

Southern Baptists have often been criticized, both by their own members and by outsiders. In the middle of the last century they were called unscriptural and apostate by some of their own leaders for organizing mission work. In the 1920s they were called liberal and corrupt by J. Frank Norris for their vigorous denominational missions. In the 1930s they were called adolescent and uncooperative by national religious figures for refusing to participate in the ecumenical movement.

More recently, they were called irrelevant and other-worldly by national critics for their biblical stance. And now they are sometimes called unspiritual and sterile by some of their own inside critics because they do not always respond to innovative ideas advanced by energetic people. Most of these criticisms came head on, but against them Southern Baptists have been able to keep their equilibrium.

But another subtle criticism is not head on. It comes in sly offset ways, through the back doors, so to speak, implied or suggested by innuendo and even by veiled compliments. And it comes from some sections of the huge non-denominational para-denominational electronic church. This criticism is rarely publicly spoken, but often emerges in conferences in which the fund raisers attempt to enlist Southern Baptist members for their causes.

The critics imply that Southern Baptists are doing little or nothing compared with what they are doing, and if the people will only give money to them, they will do so much more with it than the Baptists. Some of these people boast that were it not for Southern

Baptist giving they would have to give up their ministries. They do not intend to discredit Southern Baptist work, but the results are the same. Southern Baptist work is indeed discredited, and wrongly so.

Somehow, our people must see that God is with them, too. As important as the para-denominational groups may be — and it is not the purpose of this article to put them down — Southern Baptists can pretty well prove their right to exist as an evangelistic dynamic community of Christians, blessed as few such groups have ever been.

As big as the para-denominational electronic churches are, they do not match what Southern Baptists are doing. Not that we must boast of our accomplishments, for that would be wrong. Yet we must set the record straight, so that our people can see what they are doing in traditional ways and what they are doing in innovative ways.

1. The work Southern Baptists do involves local church members at the congregational level. A popular radio or television preacher can boast of a large listening audience, running sometimes into the millions. But most of the listeners sit cloistered in their living rooms, cut off from their brothers and sisters in the churches. Southern Baptists have 35,605 organized congregations. These have 13,797,073 members, a goodly number of which are involved on a daily basis.

Over seven million are enlisted in weekly Bible study in Sunday School. These churches are staffed with nearly 50,000 full-time workers, and every week about 700,000 dedicated and trained people lead the various organizations and Bible classes.

These dedicated people perform literally millions of personal services in Christ's name. They witness, they pray, they sing, they teach, and they minister. Their faith is not a passive electronic experience, but an active koinonia experience. A single electronic church may have as few as 60 or as many as 6,000 in a live audience, but the millions are passive onlookers, not involved in what is taking place at the other end of the electronic pipeline. Southern Baptist life is a New Testament expression — a local church involvement.

In 1979 Southern Baptists laid in their offering plates a total of \$2 billion. People who give to an electronic ministry because it sounds big and because it compares poorly with some local churches need to put that figure of \$2 billion alongside the radio preachers' appeals. They need also to remember that at least \$1.7 billion of that \$2 billion was spent for ministry in the communities where the people live. Not so the non-denominational electronic churches. Little or nothing of what they raise is ever spent for ministry where the people live who gave it.

2. Southern Baptists involve their

people in a balanced program. It is not built around a single cause or a single field, but rather spread across a whole spectrum of causes. For example, there are:

43 children's homes ministering to several thousand needy youth every year;

6 seminaries with 10,954 young men and women studying for ministry in 1979;

28 hospitals treating several hundred thousand sick persons annually;

66 colleges and schools with 127,000 students; and

2,922 home missionaries at work in fifty states;

3,010 foreign missionaries at work in 94 countries;

36 assemblies and camps for youth and adults reach over 200,000 annually;

368,738 baptized in 1979 in one of the most rapid growth of them in training for the ministry;

2,922 home missionaries at work in fifty states;

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Commission offered hundreds of films to television stations, including 30 "At Home With the Bible" in cooperation with the Sunday School Board. It also produced 10 hours of material for use on major networks. The dollar value of time given to Southern Baptists by the networks and local stations runs possibly to \$20 million annually.

Second, by far the most aggressive local church radio and television ministry in America is by Southern Baptists. In 1978 there were 4,781 churches with radio or TV broadcasts. Of these about 350 are estimated to be involved in some kind of television ministry.

There are three bottom lines here. (1) Southern Baptist electronic programs are related to the local churches. They help provide ministries for people in the communities where they live, and they focus on involvement of people in the body of Christ.

(2) These programs are paid for out of the tithes and offerings of the people who are involved in the churches. The people vote on how the money is to be spent. They are not paid for through public appeals for funds. (3) These programs build continuously from one generation to another. They carry over to our children and grandchildren.

5. Involved Southern Baptists financially support their balanced denominational program. The \$2 billion laid in the offering plates in 1979 covers a multitude of causes. This money not only maintains the current programs, it builds for the future, and what it builds belongs not to individuals but to the people themselves. Proof of that lies in the accumulations of over 200 years of cooperative organized work.

Proof one: The state conventions now have 435 agencies at work for Christ. Their total value is

\$1,232,755,539, and their endowments \$560,283,052 — all given by the Baptists, all belonging to the Baptists, and all controlled by the Baptists.

Proof two: The Southern Baptist Convention now has 19 agencies, one auxiliary, and the Executive Committee. Total assets are \$828,473,347.

Proof three: Southern Baptist stewardship, while not the best, certainly indicates deep commitment. Per capita gifts for 1979 (including about one-third or more nonearning children, and about one-fourth inactive members) was \$156. This probably means that families averaged \$1,000 of tithes and tithing families much, much more. It is easy for a television viewer to give \$10 or \$25 a month to a television program and assume he has discharged his stewardship responsibility.

Finally, there is a permanence in a group led activity that does not exist with individually led activities. Great personal names perish. But that is not a mistake. "Unto him (God) by glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21). Not glory in individuals, but glory in the church!

Jesus Christ works through his church and people involved in his church. For Baptists, the church always includes the local congregation. People who strongly criticize Southern Baptists for their group efforts usually magnify their own personal efforts. After all, it is by the church that the manifold wisdom of God shall be made known (Eph. 3:10).

Albert McClellan retired Dec. 31 as associate executive secretary of the SBC Executive Committee. Reprinted by permission from The Baptist Program.

## My best dress

I like to see new dresses worn at Easter, because to me they, like fresh spring flowers, are symbolic of the new life Christ offers. And like Bishop John M. Allin, wrote, "Easter does not come and go. It comes and stays . . . Easter is not just a day, but a season, Easter is not only a season, but a truth that lives with us each day of our lives. . . ."

Once I heard a professor at Mississippi College say, "When something happens that deeply affects you emotionally — makes you sad or mad or scared or glad — you remember details of that time — what the weather was like, who you saw, what the surroundings looked like, what you

wore." He added, "I daresay that every woman always remembers what she wore on every important occasion in her life." That might be true.

I wore a wine pleated skirt and bolero with wine and white dotted blouse the August morning I joined County Line Church. The people sang, "Oh, Happy Day" and I, age 9, walked down the aisle. The following Sunday night when I was baptized I wore a white silk dress with a smocked yoke.

For my first date I wore a blue and white flowered pinafore. When I got my first pair of high heeled shoes I wore them to a Training Union social, with a yellow dress that had an oval neckline framed with a ruffle. I wore a bright pink dress the night I first met W. D. and a two-piece white knit the night I told him yes, I'd marry him. The first day I came to work at the Baptist Record, 28 years ago, I had on a rust-colored dress with black piping edging the collar.

In 1970, Mama made me a dress to wear during my trip to Japan for the Baptist World Alliance Congress in Tokyo. I remember it because its floral design in blues and lavenders had a Japanese flavor — so much so that when I arrived in Honolulu enroute home the customs agent did not want to believe that I did not buy it in Japan, and practically accused me of trying to avoid paying tax on it! I still have that dress, but its short skirt is no longer in style.

Until a few years ago, in fact, Mama made nearly all my dresses. She and I are both sentimentalists and like to keep mementos of happy occasions in the past. There's no telling how many of our old dresses she had stored in her smoke house when it burned a few years ago.

In my cedar chest still is my lace and net wedding dress, once white, but now a bit yellow — and too tight for me.

I have one garment only that will get too tight or be burned in a fire. It is like the robe that the prodigal son's father placed around him — the best robe available. No one can steal it from me. It is an expensive dress; Christ bought it for me on Calvary. As Isaiah said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels."

Singapore — The Baptist Golden Age Home in Singapore is open and ready for business. It is the first such home to be sponsored and supported by the local Baptist convention in Singapore.

## Missions in Nicaragua

Editor:

We enjoy reading The Baptist Record when it arrives, even if it is six weeks or six months old, as the latest we got last week. There has been an interruption in delivery of our surface mail, and we should get about five months' supply of the B.R. within a few days. What catch-up reading we will have on hand!

Here is a bit of news that may be of interest to some of our friends in Mississippi: The Book Deposit of the Baptist Spanish Publishing House that I administer here in Managua, earned first place in sales competition among deposits in 15 countries. Our sales increased 99 percent in 1980 over 1979. This has earned for me an expensive trip to attend the Christian Booksellers' Association Convention in Anaheim, California, July 19-23, 1981. I'm looking forward to that exciting

opportunity. Glenna and I are looking forward to returning to the U.S.A. early in August for about nine months of furlough. After attending Foreign Missions Week at Glorieta and visiting family in Texas, we will live in the missionary house provided by Broadmoor Church from September on. We're looking forward to seeing many Mississippi Baptist friends and being in a number of churches.

Today was an unusually interesting day. This morning I went 50 kilometers from Managua to a rural community to visit a new church which meets in an open-air structure covered with barley stalks and shucks. I tried teaching the Sunday School lesson while gale force winds shipped up dust all around. Dogs, pigs, and chickens were equally at home among the 35 or 40 people present. Following Sunday School I baptized eight new believers in a nearby river. This evening I preached for

Managua First Baptist Church's 64th anniversary and officiated at the Lord's Supper service. Reflecting upon the day, I was in one of the youngest Baptist churches (organized 1980) for baptism and the oldest for the Lord's Supper.

In addition to my bookstore and literature ministries I am currently serving as advisor to a group of eight rural churches west of Managua near the Pacific.

Please keep us on the intercessory prayer list.

Stanley D. Stamps  
Missionary to Nicaragua

## Music week

National Music Week, 1981, is May 3-10. The theme of the week this year is "Music — The Magic Key to Daily Living." The hymn is "Let Us Sing With Gladness Mind."

# What is Gulfshore? "best . . . vacation"

By Eunice J. Campbell

What is an assembly? An assembly is many things. Mostly it is people. From the kitchen, the shop, the office, the pulpit, the playground and school-room they come, some with a look of dullness born of desperation, some with the look of quiet, deep contentment, others with a look of cynicism and still others who look as if they were only out for another diversion to drive away from boredom.

Not many persons go to assembly just to be instructed. Instruction, however, is the major part of every program. But there is more to an assembly than instruction.

Guests arrive at Gulfshore with two immediate questions: Where am I going to stay and where can I get a drink of water? These two questions happily answered, they are ready to make a quick change and take a swim in the pool or on the beach or rest in air-conditioned quarters until time to dress for supper. Supper over, guests begin to make their way to the very first assembly in the air-conditioned auditorium where program personalities and conference leaders are introduced and the assembly program is under way.

One of the outstanding features at assembly is the music. Nowhere else does everyone join in singing as they do at a Baptist assembly and especially at Mississippi's Gulfshore. The roof of the auditorium rings with the first happy notes. As the week progresses, the notes become more meaningful as voices blend under the leadership of a carefully selected music director.

Good Bible teaching and good preaching are important parts of every week at Gulfshore. Some of the best scholars and preachers in the entire Southern Baptist Convention are brought to the assembly and their ministry adds to the singing to make every session in the auditorium a very high hour.

An assembly is more than singing, teaching, and preaching — much more. Early risers may be seen stroll-

ing along the beaches, piers, and walkways. Voices carry across the distances as guests who never saw each other before are drawn to each other in a "Good morning" or in a lengthier conversation. No one meets a stranger at a Baptist assembly. New friendships are formed that continue throughout a lifetime to bless and enoble each life. Cares fall away, facial expressions relax along with muscles that have become tense through the strain of every-day work and struggle.

Parents safely turn the children loose on the grounds where they enjoy playing with other children. . . . Thus the assembly becomes a place of freedom from constant surveillance of children and freedom to drink deeply of educational and spiritual fountains.

Afternoons are free for recreation, a lingering trip through the Baptist Book Store, dawdling . . . to purchase souvenirs or slake mid-afternoon thirst, for stretching tired muscles under the genial summer sun on the beach.

Assembly is young people arriving with an attitude of flippancy, perhaps, but going home with a deep sense of having worshiped as they have been caught up in the spirit of fellowship that prevails everywhere.

Assembly is college students dusting, mopping, typing, making beds, helping with crafts, serving food, caring for children and taking the little free time they have to enrich their own lives. When asked why they want to work at Gulfshore, most of them answer, "I believe that here I will be able to decide what I should do with my life." Here, too, enduring friendships are formed that sometimes lead to the marriage altar and beyond.

An assembly is the very best kind of family vacation for it provides every feature that is usually sought by a family on vacation. If you have not attended an assembly, write now for reservations.

(Eunice J. Campbell, Vicksburg, retired, is a former business manager of the Baptist Record and former administrative assistant, Gulfshore Assembly. This article is reprinted from *Beside the Point* by Anne Washburn McWilliams).

## 1st. Poplarville will observe Senior Adult Day

Senior Adult Day with emphasis on service will be observed in the First Church, Poplarville on Sunday, May 3. The morning worship hour will begin at 11. Special guests will be the Richardson family. A reception immediately following the morning service will be held in the lower auditorium for a visitation period with the Richardsons.

Beginning at 6 p.m. there will be recognition services for all older adults for their strategic service in the church. Special recognition will be given to those who have served ten years or more in an elected office in the ministry of the church.

Following the Recognition Service a musical "Count On Us" will be presented by a group of senior adults. A reception will follow in the Fellowship Hall of the church.

Robert B. Barnes is pastor; Louis M. Nicolosi is minister of music and youth.

## Devotional

### God's blueprints for life

By Lewis Sewell, pastor, First, Oxford

Deuteronomy 6

When I watch a beautiful building go up, I am amazed the builder makes all the pieces fit. Left in my hands the building would be a terrible mess. Under the careful supervision of a contractor the idea that is expressed in blueprints becomes a reality in that building.

Life in God is like that building. Alone, by ourselves, we would make a mess of trying to live the godly life. But, under God's leadership and by His plans we can live as God wants us to live for Him.

God revealed to Moses the stages in living a godly life. In turn, Moses wrote in the text God's plan.

A godly life begins by being constantly mindful of God. (verses 4-9). We must be mindful of God in three ways — in salvation (vs. 4), in love (vs. 5), and in action (vs. 6-9).

There is no salvation apart from God. Mankind has developed new technology constantly. We can even fly a man into space and return him safely to earth in the same machine, then, fly the machine again. We cannot invent or build salvation. There is no salvation by any means but faith in Jesus, God's Son.

If we are saved, we are mindful of Jesus' command to love others as He loved us. This is a self-giving love. Such a love can be practiced only in the power and presence of God because it is God-love.

With God in our life constantly and loving through us constantly, we become God in action in the world where we live.

A godly life grows by being faithful to God. (verses 10-12). After a person is saved, to live as God would desire, that born again believer must be faithful to God. Just as the children of Israel were delivered out of Egypt a born again child of God is delivered out of guilt and penalty of sin. But, as the unfaithful delivered children of Israel learned, children of God must live with God constantly.

Often when a person struggles in life, he depends on the Lord God for strength and guidance; he is faithful to God. If and when life becomes easier, that same person forgets his need of God. That was the case of Israel. Prosperity and fulfilled promises by God were ignored and Israel played the harlot. To grow in the godly life requires constant faithfulness to God.

A godly life grows by being confident in God. (verses 16-19). Consistency in living for God is the hallmark of spiritual maturity. When a child of God has confidence in who and what God is in his life, he does not test God. The confident Christian gives his life to God without question.

A confident Christian who knows the priority of God in his life obeys God as God teaches through His Word. This obedience that comes through confidence in God helps the child of God resist the world and enemies of the God-way.

A blueprint offers direction in building. The scripture offers direction in building and living a godly life.

**Southern Hills Church, Henderson Road, Jackson:** May 3-6; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 p.m.; Fred G. Womack, pastor; Wildwood Church, Clinton, evangelist; Herman (Butch) Milner, Jr., minister of music at Midway, Jackson, music evangelist; Mrs. Ann Cranford Womack, featured soloist; David Cranford, pastor.

**Providence Church, Jayess:** May 2 and 3; Saturday night service at 7:30 Sunday services at regular hours; Harry Barnes, pastor of Macedonia Church (Lincoln), evangelist; music under director of Mrs. Tom Conn, the church's music director; Mrs. Alma Gunnell, pianist; John L. Carlisle, pastor.

**Simmons Memorial Church, Flora:** May 3-8; 7:30 each night; Don DeGarmo, pastor of Beulah Memorial Church, evangelist; Ralph Lee, pastor.

**Modelle Memorial Church (Jones):** April 26-May 1; Ralph Culp, evangelist; R. V. Smith, music director; Garland Eaves, pastor; Sunday: 11 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.

**Oak Grove Church (Holmes):** May 3-8; Tom McLaughlin, evangelist; Kenneth Turner, music director; J. H. Burrell, pastor; services at 7 p.m.

**Vanilla Church (Lawrence):** May 4-10; Mack Walker, pastor, Sycamore Church, Ferriday, La. evangelist; Richard Baker, minister of music, Wellman Church, Brookhaven, song leader; Fred Morris, pastor.

**Hebron (Yazoo):** May 3-8; Danny Lafferty, Ocean Springs, evangelist; Bill and Martha Martin, Oak Grove, Bentonla, leading in song service; Sunday at 11 a.m. and 7 p.m. with dinner on the ground; Mon.-Fri. at 7:30 p.m.; Bill Hutto, pastor.

## Americans United case accepted by high court

WASHINGTON (BP)—The U.S. Supreme Court will decide if officials of a religious liberty organization have a constitutional right to sue the federal government for transferring public property to religious organizations.

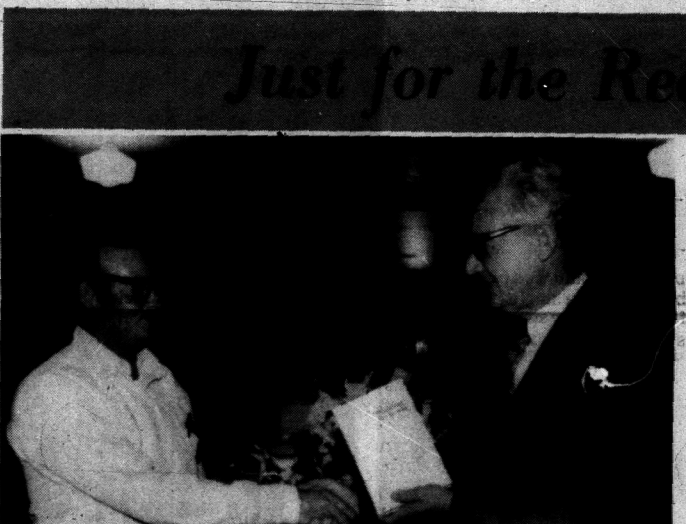
Americans United for Separation of Church and State, a frequent litigant in church-state cases for 35 years, filed suit against the government for itself and four of its staff members when the Department of Health, Education and Welfare donated a 70-acre tract of land and a number of buildings formerly used as a military hospital to Valley Forge Christian College, an Assembly of God college in Pennsylvania.

Transfer of the land and buildings was made under provisions of the Federal Property Act, a law regulating the disposal of surplus government property.

But the college, noting that the law had never before come under legal attack, countered that Americans United had no legal standing to bring the suit. Citing a string of Supreme Court decisions over the last dozen years, attorneys for the college contended that individual citizens must show actual or potential monetary damage to sue in such cases.

A federal district court dismissed the complaint more than two years ago, but the Third Circuit Court of Appeals reversed, holding for Americans United.

NEW YORK (EP)—Brazil, the fifth largest country in the world, after the Soviet Union, U.S.A., Canada and China, plans to distribute a record-breaking 70 million Scriptures this year, according to the American Bible Society.



Carlton Jones, pastor of Wiggins Church, Leake Association, presented Billy J. Stewart, music director, with new Baptist Hymnals. These books were purchased with contributions made in memory of Obie Jones, Jones' father, who died in December.



New Hope Church near Tupelo recently presented its pastor and wife a king-sized quilt. Each quilt block was made by a church family and has the family name embroidered on it. Left to right are Mrs. Mary McCormick, Mrs. Hazel Montague, Pastor Lyndie Davis, Barbara Davis.

Herbert Howell is the new pastor of Endville Church, Pontotoc County. He formerly was pastor of Troy Church, Pontotoc County.

Robert H. Rogers became pastor of Richmond Church, Lee Association, on April 5, after serving briefly as interim pastor.

He previously served as interim pastor of Plantersville Church. A National Guard chaplain, he will also continue his employment as rural mail carrier at Plantersville.

Other pastorate have included Pearlring Church; Logtown; First, Verona; Sunrise, Hattiesburg; and Harpersville.

Pleasant Grove Church, Woodland, has welcomed Henry Bailey as pastor. He and Mrs. Bailey moved into the new pastorage April 15. They came from Miami, Fla., where he was pastor at First Church, Kendale Lakes. They have two sons studying for the ministry and one daughter studying to become a teacher. Mrs. Bailey is director of nursing at Houston Community Hospital.

Gulf Gardens, Gulf Coast, has called Dan Waters as youth/music minister.

Damascus Church, Hazlehurst, has called Lee Rodgers as pastor. Rodgers was ordained Feb. 20 by his home church in Wimberly, Texas. He was graduated from Southwest Texas State University in 1976 and is now in his third year as a student at New Orleans Seminary.

Patrick Henry has resigned as pastor of First, Lyman, concluding a ministry of 3½ years there.

Miguel Gonzales has been called as pastor of Primera Iglesia, Spanish church at Biloxi. He will be on the field June 1.

Gene Little has resigned as pastor of Northside Church (George-Greene Association) to become pastor in Jackson Association.

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## Woodville Heights: center of new worship

Approximately 700 members and friends of Woodville Heights Baptist Church, Jackson, watched the members of the Building Committee and the Pastor turn the first shovels of dirt for a new worship center on Easter. The new center will seat 850 with a choir capacity of 70. It will include office and choir suites. Construction is expected to begin in May with Buildings and Churches, Inc. of Crestview, Fla., managing the construction. Building committee left to right: Bennie Robbins, Janie O'Neal, Howard Buford, Charles Stevens, Charles Price, chairman, Pittman Bowers, June Sisk, and Carl Savell, pastor.

## Needed: second hand eye wear

### Mission to Haiti will include eye clinics

Seventeen Mississippians will leave June 12 for a week-long lay missionary journey to Haiti. McLaurin Heights, Pearl, is sponsoring the trip which will include an evangelist, music director, optometrist, two nurses, and other lay ministers.

The group will be stationed at the Mission Bon-Berger School, 200 miles from Port-au-Prince, Haiti. The school consists of an orphanage, school, and college. It is located 12 miles from Cape Haitian. The main objective of the trip is evangelism.

The optometrist and nurses will be

holding eye clinics for the entire week. "The need at this time is for glasses," explained Curtis Williams, pastor of the McLaurin Heights Church. "We are extending a plea for any and all second hand eye wear."

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## Mrs. Bryant will speak on "Cults in Mississippi"

Mrs. Eunice Bryant will speak at First Church, Clinton, at 11:45 a.m., May 6, on "Cults in Mississippi." Her speech will be the feature of a WMU general meeting. A covered dish luncheon will follow her address. Drinks to accompany the lunch will be provided by the church.

Mrs. Bryant, who lives in Clinton, is the wife of Hollis Bryant, consultant, Cooperative Missions department, Mississippi Baptist Convention Board.

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## Bible Book Series

### Israel's desire for a king

By Gordon H. Sansing, pastor  
First, Pontotoc  
1 Samuel 8:1-9:27

God often meets us at unusual times and unexpected places. Remember, God's encounter with Moses was at a burning bush. He met with Daniel in the lions' den. Jesus encountered Zaccheus up in a tree. He met a Samaritan woman at Jacob's well. In the study today, God uses donkeys to bring Saul to Samuel. God does meet us where we are to bring us to Himself.

The summary of Samuel's ministry in the closing of chapter seven indicates that he was an influential figure in Israel. He had hoped his sons would continue that work, but, as we shall see, they failed.

Samuel appointed his sons, Joel and Abijah, as judges over Israel. But the second generation failed, even as Eli's sons had failed. Joel and Abijah abused their office, took bribes, and perverted justice. Because of their moral failure, Israel's leaders were convinced they could not succeed their father. They had not lived up to their names: Joel meaning "Yahweh is God," Abijah meaning "my father is Yahweh."

**1. The people's desire for a king (8:4-5)**  
The elders of Israel were the older members of the community and heads of families. A large group of these met and then came to Samuel to express their concern about the nation's leadership.

Two reasons were given by the request of a king. The first related to the age of Samuel and the failure of his sons. Samuel was old and the prospect of his continuing service was limited. The prospect of losing Samuel and being left with his sons as leaders was disturbing to the people of Israel. The pattern of their lives did not correspond to Samuel's life. The second reason for wanting a king was the desire to be like other nations. The essential difference between Israel and the heathen nations was that the Lord was their king who ruled them through His representative, the priest or judge. Israel had been called out from the other nations for a spiritual purpose. They failed to realize that the major problem of Israel was a spiritual problem. Only a change of heart would bring healing.

**2. God's directions for Samuel (8:6-9:1)**  
Samuel's displeasure at the pro-

posal for a king is expressed here. Literally it "was evil in his eyes." To reject God's spokesman was to reject God. In addition kingship was understood as belonging only to God. Samuel could see the result of attaching loyalty to a ruler rather than accepting the Lord as king.

"Samuel prayed, to the Lord." He realized he would need greater wisdom in dealing with this request. He would also need the power of God to control and direct his own feelings.

God answered Samuel's prayer, possibly not in the way Samuel desired. Samuel, it seems, wanted God to speak a word of condemnation to the elders because of their request. But God answered, "Listen to the voice of the people."

God instructed Samuel to follow the request of the people. Samuel was to understand that this was not a rejection of him but of God. There was no indication that the people were unhappy with Samuel. They were disturbed about his sons being judges in Israel.

**3. Israel's disobedience to Samuel's protest (8:19-20, 22)**  
Samuel described the ways of a king. He warned Israel that in the future her kings would cause her to "cry out" just as her enemies had, but God would not answer.

"Nevertheless, the people refused to listen...." They wanted a king who would judge them, go before them, and fight their battles. They wanted to be like other nations.

God created people as free moral beings with a will to decide for themselves. Whatever may have been God's will here, He allows Israel to choose her own way. Conformity to other nations was Israel's choice rather than obedience to God.

There is a powerful lesson to be learned from this twice-repeated plea. The people of God are not to be like other people. The Apostle Paul wrote, "Be not conformed to this world, but be transformed by the renewing of your mind, that you may prove what

the will of God is...." Israel failed in seeking her own will to conform to other nations instead seeking God's will.

For a third time God commands Samuel to listen to the people. Samuel then sent the people home and set about to appoint a king under God's direction.

**4. God's designation of a king (9:16-17, 27)**

The people wanted a king and God allowed them their desire. However, God would participate in the choosing of the king.

Saul is introduced in chapter nine. He is a handsome young man of the tribe of Benjamin, the son of Kish, Saul and his servant had been sent out by Kish to retrieve lost donkeys. But his search would have a more significant find.

God revealed to Samuel that a man from the tribe of Benjamin would arrive in Ramak. It was this man, Saul, whom Samuel was to anoint king of Israel. The new leader's task would be to continue Israel's cry for God to hear and save Israel. God told Samuel that kingship was, thus, His gracious intervention to save.

After meeting Saul and sharing a meal with him, Samuel took Saul and his servant to his house where they spent the night. Early the next morning Samuel called Saul to prepare for his journey. As they were going out of the city, Samuel instructed Saul to send his servant on ahead. Samuel had a word from God which was for Saul alone. Samuel wanted Saul to know God's plan.

God does lead and works in all things to bring about good to those who love Him, who are called according to His purpose. Saul was looking for lost animals, but because God was working through Samuel, Saul found a new role of leadership.

God still works. Let us be open to His will for our lives each day.

**Manila, Philippines** — On the heels of a crusade in southern Philippines, the South Metro Manila Baptist Churches Association and Southern Baptist missionary Greg Holden plan to organize five new churches in southeast Luzon between April and June. They hope each congregation will have at least 30 baptized believers meeting regularly with a leader at the end of the 70-day emphasis.

## Names In The News...

Nolan Mapp has recently returned to Mississippi from Washington where he was pastor of First Baptist Church of Montesano. He is a native of Mississippi, and has served churches in the Mississippi area. He is available for pulpit supply or pastorate. He can be contacted at 584-6553 or Rt. 6, Box 217 X, Hattiesburg, Ms. 39401.

**Furrs Church, Pontotoc County**, ordained Johnny Keith as deacon on March 29. Wade Allen preached the ordination sermon. The pastor, Joe Epting, and his wife held a supper in their home March 21 for all the deacons of the church and their wives.

**MEMPHIS, Tenn. (BP)** — Karl Bozeman, consultant in preschool and children's work for the Baptist General Convention of Texas, will become director of the crusader department of the Royal Ambassador division of the Brotherhood Commission June 1. Bozeman, 54, succeeds Frank Black, who transferred to the Baptist men's division as an associate director.

**Mary Alice Ditsworth**, missionary to Indonesia, has completed furlough and returned to the field (address: Kotak Pos 56, Bandung, Indonesia). A native of Mississippi, she was born in Lucedale and grew up in Pascagoula.

**John McKay** has left the James Robison Evangelistic Association in Hurst, Texas, after 15 years as music evangelist to pursue his own music and concert ministry. His decision according to McKay, came after determining that his ministry "should be more centered in crusades, concerts and local church evangelism." His address is P. O. Box 18893, Fort Worth 76118.

**Mid-Century Baptist Bible College**, Mayfield, Ky., has called the fourth full-time president in the school's 32-year history. **Raymond E. Lawrence**, of Corbin, Ky., who has been assistant to the president at Cumberland College for eight years, has accepted the leadership of the school.

### Minister dies

Funeral services for Hinton Smith, 65, of McHenry, a Baptist minister, were held April 22 at 2 p.m. at Moore Funeral Home in Wiggins. Smith died Monday, April 20.

He is survived by his wife, Mrs. Agnes Deal Smith; two daughters, Mrs. Linda Baggett of McHenry and Mrs. Dianne Neace of Long Beach; two brothers; a sister; and two grandchildren. He was a veteran of World War II.



Westwood Church, Meridian awarded the family of Mr. and Mrs. Bobby Cooper perfect attendance pins in Sunday School totaling 68 years. Left to right: Gary Cooper — 13 years; Bobby Cooper — 13 years; Mrs. Edwina Cooper — 12 years; Mrs. Sheila Cooper McAlister — 15 years; and Dennis Cooper — 15 years. Cooper is the director of Sunday School and Mrs. Cooper serves as director of the children's department. The entire family is active in all church activities. W. Buford Usry is pastor.

### S. Louisville revival team goes to Utah

South Louisville Church, Louisville, sent its pastor and music director to Blanding, Utah, for a revival. Onan Gardner, the pastor, and Mike Rogers, music director, conducted a revival March 29-April 3. Their church considered this a mission opportunity and paid all expenses for them to fly to Blanding.

The revival at First, Blanding, was the first one at that church in five years. The church only has 34 members and averages around ten in Sunday School and 18 in worship. The week of revival saw a high attendance of 88 and an average of 42 for each service. Several rededications were made. One person came on profession of faith.

"First Baptist Church feels God has not forsaken them. Just a short time ago, October of 1979, the doors were shut. Now, the people have renewed vision and hope," said the pastor, a native of Mississippi. Roger and Penny Stacy and family moved to Blanding in August of 1980, when he accepted the pastorate.

### Morgan City will celebrate 75th

Morgan City Church will celebrate John Carr — C. J. Olander Day on Sunday, May 3. In observance of the church's being 75 years old, Morgan City will recognize two of its former members, John Carr, a former deacon, and C. J. Olander, a former pastor there for 19 years.

There will be a morning service at 11 o'clock with Olander preaching, followed by dinner on the grounds and an afternoon music service. Various groups and the choir of Morgan City Church will present the music that afternoon. D. Glenn Simmons is pastor.

## Uniform Lesson

### God's ultimate Word

By Tom R. McManus,  
First, Booneville

**Hebrews 1:1-4 and Hebrews 2:1-9**  
It is said that Alfred Lord Tennyson was taking a journey once and arrived at the home of a woman. He asked her if there were any news of note. She replied, "There is only one piece of news I know, that Christ died for all men." The famous poet said that that is old news, and good news, and new news. That news was reserved for this, the last age. God spoke in various ways to the people in the Old Testament times: by types, sacrifices, dreams, voices, and other means. But he has spoken to us by His Son. This effectively marks the difference between all previous ages, and this is the final one.

What God has revealed to us by His Son was hidden from the patriarchs and prophets of the past. We now have the assurance of eternal life through Jesus Christ. Could there be any greater discovery or any better news than that? — Standard SS Commentary.

Modern Bible commentators admit that they do not know who wrote the book of Hebrews. In the title to the letter in the King James Version it says that Paul is the author. If he is not the writer, then it was someone who knew Paul personally, and was well acquainted with his theology. It has been suggested that it was Barnabas who wrote Hebrews. It certainly was one who knew the Jewish religion well, and the relationship of it to Christianity. Whoever wrote it takes us on a tour through the book of Leviticus. One of my college professors jokingly suggested that a woman wrote it. In 13:22 it says, "...I have written to you briefly." Thirteen chapters is not a brief letter, however.

Hebrews was written to a group of Christian Jews who were thinking about going back to the Jewish religion. The letter compares and contrasts the person and the achievements of Jesus with the Old Testament priesthood and sacrificial system. The writer shows that Jesus is greater and better than these. Also, Jesus is shown as the perfect priest, and the perfect sacrifice for sins. Hebrews 10:19-20, removed the barrier to God, and opened up access to God.

**Hebrews 1:1-4** — In Chapter one, Jesus is presented as the Son of God. The writer of the letter states with strong conviction that Jesus was the divine Son of God. V-1 At sundry times

God has spoken to His people in history, by prophecy, by poetry, by proverbs, by solemn and special messages, but now He has spoken by His Son. V-2 These last days — This is the last dispensation. This is the age when the affairs of the world will come to an end. Heir of all things — An heir is one who inherits something after the death of a loved one. Jesus is not an heir in this sense. He is the Son of God, and He is Creator. He made the worlds — Jesus actually created the worlds, the universe and all creation. All things were made by Him and for Him.

**V-3 Brightness of His glory** — This speaks of His being God. All that God is, He is. God is bright, splendid, and glorious, and this refers to Jesus Christ. **Express image** — The engraving of George Washington on a dollar bill is an image of Washington. Jesus is the image of God. To see Jesus is to see God. **By Himself purged our sins** — He did not clean us of our sins in the blood of bulls and goats, but in His own blood he washed us. "The blood of Jesus Christ cleanseth from all sin" (1 John 1:9). **Sat down on the right hand** — Jesus arose from the dead, ascended into heaven, and took His rightful place of honor, at the Father's right hand.

**V-4 So much better than the angels** — Better does not refer to moral character, but He is exalted above all the angels of every rank. "Angels, being made subject to Him" (1 Peter 3:22). A more excellent name — The name Son has never bestowed upon angels. Son of God is the grandest name in all heaven and earth.

**Hebrews 2:1-9** In Chapter two, Jesus Christ is presented as the Son of Man. We are not to underestimate Christ because he shared our human nature. Christ became man in order to win forgiveness for us. He became man in order to help us.

**V-1 Therefore we ought... give earnest heed** — Because Christ is the author of the new way, and is exalted above angels, we ought to give earnest attention to all that has been spoken. It is proper and we should give it our strict attention. **Things which we have heard... lest we let them slip** — We should never forget the things which have been heard. Things spoken by the apostles, and things that

the Hebrew Christians possibly heard from the Lord Jesus himself. The writer says that we should never let these things pass out of our mind. Should not let them slip — Barnes says that it appears to him that the meaning is that we should be very cautious that the important truths spoken by the Redeemer and his apostles should not be allowed to glide by us without attention. The emphasis here is that the truths of Christianity will not profit us, and we will lose the benefit of them, should we allow them to glide by.

**V-2 Word spoken by angels was steadfast** — God gave the Old Testament law, but it was the thinking of the Hebrews that it was ministered to them by angels. See Gal. 3:19. The angelic word told what sin was, and that it would be punished.

**V-3 How shall we escape?** There is no other way of salvation, and how shall we be saved if we neglect the great salvation and do not embrace Jesus as our Saviour? Neglect — Neglect is enough to ruin anyone. Most of the calamities of life are caused by neglect. Neglect your children's education and they will grow up in ignorance. Neglect the weeds and briars and your farm will not produce. Neglect your salvation and you will be lost. So great salvation — It is great because our Saviour is great; great because it saves from sins; great because it saves from hell; great because it leads to heaven, great because it was accomplished by the wisdom of God, the suffering of Jesus, and the resurrection of Christ.

**V-9 We see Jesus** — He took on a rank that was inferior to angels. He took the nature of man. Because Jesus suffered and died, he was crowned with glory and honor. He fulfilled all that David said of the dignity and honor of man. See Psalm 8.

**Death for every man** — This statement eliminates the theory of a limited atonement. It clearly teaches that He died for all, whether Jew, Greek, or Gentile; bond or free; high or low. B. B. McKinney states it clearly.

**A second look** He gave, which said, "I freely am forgiving. This blood is for thy ransom paid, I die that thou may'st live." It was for me, upon a tree He died in agony, And now I give my life to live, For Him who died for me."

## Life and Work Lesson

### Who is lost?

By James L. Hefflin, pastor  
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Ephesians 2:1-5, 12-13;  
1 Corinthians 1:18, 21-24

The reason for the Bold Mission Thrust is that people are lost. To be lost is to be without Jesus as Savior. There are millions of such persons all over the world. In a book he edited recently, Harold Bennett, Executive Secretary-Treasurer of the Executive Committee of the Southern Baptist Convention, remarked: "The latest estimate of world population is 4.2 billion persons. The shocking truth is less than 25 percent of the world's population can be classified as Christian, even by the most liberal definition of Christian" (God's Awesome Challenge, p. 17).

Each lost person needs to know about this condition. More than that, he needs to know the remedy for his condition and the way to receive that cure. The following passages give very clear descriptions of the condition of the unsaved.

#### I. Those who are spiritually dead (Eph. 2:1-5)

Paul used a series of contrasts to indicate the condition of the lost compared to the saved. The method of contrast is a favorite method of teaching in the Bible. Paul was especially fond of it. His first use of it in this passage is the sharp contrast between life and death.

He wrote to Ephesian Christians. As he wrote he reminded them that before they became Christians (quickened) they were dead.

The unsaved are spiritually dead. The cause of the deadness is found in the words "in (through) trespasses and sins" (v. 1). The word for "trespasses" means an offense against God. It suggests losing one's way and getting off the right road. The word for "sins" means to miss the mark or to fail to meet God's standard. God is the source of life. Those who do not have him have no spiritual life.

Because the lost are spiritually dead they are insensitive to their manner of conduct. They are slaves to evil. Three statements described their conduct while enslaved to evil.

First, they "walked according to the course of this world" (v. 2). That is, they were a captive to the spirit of their age. They coasted along with everyone else who lived in ungodly life. The spirit of our age is certainly one

of rebellion and godlessness. Unsaved people are held captive to the spirit. The easy thing to do is to go along with the crowd and do what everyone else is doing. Youth are especially vulnerable to those temptations.

Second, the lost walked "according to the prince of the power of the air." That was a reference to Satan. The unsaved person yields to the pressures of evil spirits because he has no power to resist. The devil's strategy is to lead Satan's control are ever, leading for a chance to work in and through the mind. That demonic spirit is now at work in the sons of disobedience, the lost (v. 2).

Third, the lost lived at the mercy of their passions (v. 3). They were, by their very nature, the children of wrath. God's wrath is his permanently fixed hostility toward sin. The lost live under the condemnation of God.

The dead do not have to remain dead. God can bring them to life. "To quicken" (v. 5) means to make to live. God's power and mercy make the difference. Two little words have great meaning: "But God." But for God where would we be? Because of his mercy and his love, God touched us and brought us to life (v. 4). God's mercy is his love, the other side of his wrath. His love is active love. He brought us back from the dead through his Son and only because of his grace.

#### II. Those who are separated from Christ (Eph. 2:12-13)

The second great contrast used by Paul to depict lostness is that of close proximity and great distance (v. 12).

Paul gave a threefold explanation of separation from Christ. First was the picture of alienation. "The commonwealth of Israel" is the collection of God's people into a nation under his sovereignty. The nonbelievers stand outside the circle of God's people. They are illegal aliens.

The second description of separation is that of "strangers from the covenant of promise" (v. 12). God's covenant is a two way agreement with his people. He promises to be their God and they promise to be his people. Unsaved people feel like strangers in the presence of that family because they know nothing personally about that covenant. Simply stated, they are foreigners.

Salvation is an intensely personal

matter. Each person who believes in Jesus Christ is personally related to God (see Jeremiah 31:31-34). He alone knows when that agreement takes place. Until it does he remains lost, without salvation.

The third description of separation is that of hopelessness (v. 12). Lost persons are without a future as far as any relationship to God is concerned. The fourth description is "without God in the world" (v. 12). There is no God in the future; there is no God now. What a dark picture. There is a terrible note of finality about those words. Without God there is nothing.

The picture complete, Paul went on to strike the contrast. The contrasting words are "at that time" (v. 12) and "but now" (v. 13). Once again he used the small but significant conjunction "but." In Christ Jesus, those who were "far-off," at a distance, were brought near. He pointed out a second time that it was through the blood of Jesus that we were brought back. We are no longer aliens, strangers, hopeless and without God.

#### III. Those who rely on human wisdom (1 Corinthians 1:18-25)

There is not one more contrast; The foolishness of this world compared to the wisdom of God. Those who insist on their own wisdom perish (v. 18).

Learning had become the god of the Greeks. Even the wisest of men, however, pale by comparison to God's wisdom (v. 19). Man knows nothing compared to God (v. 20).

Man's wisdom led to endless disputes and discussion of trifles. With all that, man failed to find God. God then revealed himself in Christ and sent man a message. The delivery system he chose was that of preaching. Preaching is the proclamation of good news of salvation to those who are lost (v. 21). Those who believe do not remain lost.

The content of preaching is Christ (v. 23). The Jews asked for signs — "direct tokens from heaven that Jesus was the Messiah" — as one commentator stated it. The Greeks seek wisdom or "philosophic demonstration" of truth (v. 22). God's powerful instrument of salvation is the cross. When we preach Christ crucified we confound both systems.

To the ones who heed the message of salvation — it is the wisdom and power of God (v. 24). What appears to be foolish is wise and what appears to be weakness is strength (v. 25). God chose his own way to recover the lost.